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RECENT LITERATURE

NOTES AND ABSTRACTS

A Theory of History.—Historical theories of history are nearly as numerous as historians. Paradoxically, their historicity lies almost wholly in the fact that they are facts of record. So far as intellectual content goes they are philosophy rather than history and the outstanding ones have been evolved by philosophers, not brought forth by historians. History primarily is factual detail and altogether concrete. Secondly, it ventures timorously upon generalizations. It depicts "situations," "general aspects," and "trends." In so doing it becomes in modest measure philosophy or sociology. From Plato to Comte and from Comte to the Adams brothers one encounters five distinct type groups of theories of history. The first group comprises the predestinal philosophies of the metaphysicians, the logicians, and others. In the second group fall the philosophies of social self-determination. A third group of interpretations goes back to the geographical or "environmental" influence. The writings of Montesquieu remain the classical example, but the researches of Ellen C. Semple and Ellsworth Huntington are of a more substantial value. Theories of the fourth group explain history in the terms of heritage. Heritage is the total product of human activity hitherto which we now enjoy. It includes our acquired habits, our arts, our knowledge, and our property. The working hypotheses which make up the fifth group of philosophies of history account for the stream of human experience as the solar system or a thunderstorm is accounted for, as a case of equilibration. Herbert Spencer and Brooks Adams resolve it into a degradation of physical energy. Individual biologists and bio-anthropologists see history as heredity and natural selection. Taking physics and biology both for granted, the author defends the thesis that human history is a psychological or behavioristic equilibration. The premise from which the argument proceeds is that men are not born equal. Behavioristic reaction to stimulation, whether it is instinctive or rational reaction, is more adaptive and vigorous on the part of some aggregations of men than it is on the part of other aggregations. The practical activities of more vigorous groups and classes overflow into those of more sluggish groups and classes. History is adventure and the urge to adventure is the cause of history.—Franklin H. Giddings, *Political Science Quarterly*, December, 1920. O. B. Y.

Sociology: Its Nature and Scope, Aims and Methods.—(1) Sociology is the science of society in which the interactions of human beings are expressed through physical bodies and have relation to physical surroundings. Sociology is one of the mental and moral sciences, as the Germans say *Geisteswissenschaften*, sciences of the mind. Human society is essentially living, subject to growth and decay, and its scientific consideration will pay particular attention to the genetic features. Though sociology is based on a survey of social facts, it is almost equally concerned with ideals. (2) The chief subject-matter of sociology is social organism as wholes functioning wholes. It will be well to distinguish in sociology an empirical, a philosophical, and a practical part. The empirical study may concern itself first with a survey of present social facts based on analytic methods. With the consideration of historical social life the genetic character predominates. The material and conclusions need the comparative study of social systems and ideals as they exist at the present time or have existed in the course of history. The comparative study depends for its material on the analytic and the genetic studies of social facts. This leads to the critical consideration of the facts assembled in comparative study of social systems. From the outset of such criticism a constructive conception is almost inevitably implied, even though only tentatively accepted. (3) The aim of sociology is to make clear the nature of social ideals and forces and the conditions in which these are related.

Sociology aims at the scientific co-ordination of social facts. (4) The methods appropriate in sociology are analytic, genetic, comparative, critical, and synthetic. They are psychological and historical, empirical and philosophical.—Alban G. Widgery, *The Indian Journal of Sociology*, January, 1920. C. N.

The Character of Primitive Human Progress.—The most remarkable thing among natural processes is the unfolding of the intellect and moral nature of man. Since his emergence from the animal state he has possessed powers comparable to those which he now manifests. In the earliest stages the individual man or the small group had to approach the problems of life and environment without any effective tradition to guide or sympathetic collaboration with others to inspire. This called for a measure of independence unlike anything manifested by individuals today except in the labors of men of dominating genius. The first fundamental step forward in the control of nature, whether taken by the individual or the collective mind, was the most novel mental event occurring after the appearance of life in the process of evolution. Man's environment, both that which he has found in the external world and that which he himself has created, has served to release the powers inherent in his nature. The external world has no power in itself by which it can project a force from itself into the mind of man and create there a new character. There is no reason to suppose that the release of man's energies was sudden, like that of a coiled spring; it is far more probable that the process was a gradual one. And now it is more probable that the race is still in its infancy than that it has come to old age. In our present state the greatest inspiration to an intellectual life, and hence to an increase of power, comes from the interactions of mind with mind. To the development of language, the prime means of the communication of mind with mind, has been given the honor of initiating the marvelous release of the powers of man. Language was a product of the collective rather than of the individual mind. In view of this first magnificent creation of the primitive mind, we cannot refuse to recognize that early man possessed powers which do not suffer in comparison with those manifested today.—R. D. Carmichael, *Scientific Monthly*, January, 1921. K. E. B.

The Problem of the American Negro.—The degree of variability of physical and mental qualities in each race is very great. In every population we find persons who are stupid and intelligent, weak and strong, moral and immoral. But when we turn to racial types that are fundamentally distinct the biological question seems simpler. Such traits of the negro as the pigmentation of the skin, the form of the hair, the nose, etc., are so characteristic that they are not duplicated among the whites. Yet we cannot follow out the racial differences in the same detail in regard to internal organs. It has been pointed out that the liver, the spleen, and the brain of the negro are on the average smaller than those of the white. Whether or not there is a difference in the number of cells and connective fibers in the brains of the two races is an open question. The problem of heredity is also connected with the negro problem. The army tests have indicated the negro to be inferior to the white and that northern negroes were very much superior to southern negroes. But when we keep in mind the abject fear of southern negroes under the white officer and the limitations of early childhood and of general upbringing of the negroes in the South, we will decline to accept these mental tests as a convincing proof of the hereditary inferiority of the negro race. On the contrary, the highly developed native arts, weaving, carving, pottery, metal casting, etc., done by the black races in Africa, give a proof of the negro's mental ability. The same biological inferiority also is ascribed to the mulattoes who are almost all descended from white fathers and negro mothers. Besides biological and psychological justifications for the inferiority of the negro race there is the social basis of the race prejudice which is founded on the tendency to emerge the individual in the class to which he belongs, and to ascribe to him all the characteristics of his class. The consciousness that the negro belongs to a class by himself is kept alive by the contrast presented by his physical appearance with that of the whites. Intermixture of blood will decrease the contrast between the extreme racial forms and this will lead to a lessening of the consciousness of race distinction. The negro problem will not disappear in America until the negro blood has been so much diluted that it will no longer

be recognized, just as anti-Semitism will not disappear until the last vestige of the Jew as a Jew has disappeared.—Franz Boas, *The Yale Review*, January, 1921. C. N.

The Aaland Question.—Geographically, ethnographically, and culturally the Aalanders belong to the Swedish nationality in Finland. The Swedish Finlanders of the mainland are as determined as the Aalanders to preserve their nationality for all future. It is among them that the Swedish national movement in Finland originated. They maintain that the preservation of the Swedish nationality in Finland is a right which belongs to them and is also a duty to the country which they share with the Finns, because their language forms the cultural bridge with Sweden and the other Scandinavian countries with their old civilization. They believe that just as the French-speaking inhabitants of Switzerland can preserve their nationality without becoming subjects of France, so the Swedish-speaking Finlanders can preserve theirs without becoming subjects of Sweden. Finland's constitution of 1919 recognizes both Finnish and Swedish as the national languages and it recognizes in theory that the cultural interests of the Swedish-speaking population shall be supported by the state in accordance with the same principles as those applied to the Finnish-speaking population. These stipulations presuppose as their supplement special legislation regulating detail. The various Swedish-speaking districts desire autonomy within the state and the establishment of a higher administrative unit comprising the whole Swedish-speaking Finland. Through their delegates they have expressed the hope that the Council of the League of Nations will postpone its recommendations with regard to the Aaland Islands until the diet of the republic has regulated the position of that nationality as a whole.—Edward Westermarck, *Contemporary Review*, December, 1920. O. B. Y.

Social Reform in Missouri 1820-1920.—This treatise is a survey of social reform and social legislation, showing the work of the numerous agencies which have contributed to the social program. The subjects treated are crime and punishment, poverty and disease, the insane and feeble-minded, child welfare, boards of supervision, and welfare. These subjects are treated scientifically with especial emphasis on child welfare and education of the negro since the Civil War.—George B. Mangold (Pamphlet). Columbia, Mo.: Missouri State Historical Society. R. D. G.

The Indianization of Christianity.—In India it has been traditional to confine the chief cultural advantages to those belonging to the higher castes. The majority of the converts to the Christian faith have been from the depressed and backward classes, for Hinduism has very little to offer the non-caste man. When the claims of Christianity are presented he has to choose between the traditional religion which proposes to perpetuate his disadvantages and the new faith which promises amelioration of his wrongs and a democracy of spiritual privilege. These lower classes were not in a position to make much of a contribution to the task of rendering an Indian interpretation of their new faith. Now that the third and fourth generations are appearing in some localities this situation is rapidly changing. Many of these have received the advantages of college training. Christians from caste communities bring with them to their adopted faith the heritage of an ancient civilization. The imagery with which the thought-processes of the Indian people proceed is so different from that of Westerners that we do not realize its significance without years of observation and study and even then not fully. (1) The Indian mind responds more readily to parables than to syllogisms. Even the philosophic arguments abound in similes and metaphors. (2) The Indian mind responds more readily to the idealistic than the empirical method of thought. (3) The Indian religious consciousness is inclined to be mystical and contemplative. Its ideal is a life of ineffable communion or union with God. An example of this mystical element is that expressed in the concepts of *yoga mārga* or way of asceticism. The Christian Sadhu movement is an attempt to link the Christian life to the *yoga* ideal. The Christianizing of India will involve an Indianization of Christianity as surely as the Christianizing of the Graeco-Roman world involved the Hellenizing of Christianity.—Angus Stewart Woodburne, *Journal of Religion*, January, 1921. O. B. Y.

What Are the Japanese Doing toward Americanization?—The Japanese are helping to Americanize themselves in four ways: (1) through the means of Japanese Christian churches, seventy-five of which now have more or less definite programs for social work, including such things as teaching of English, instruction in home economics and sanitation, and other social activities that are definitely contributory to the spiritual and physical assimilation of the Japanese; (2) through the Japanese press, consisting of fifteen dailies and twenty-five periodicals, that are meeting the needs of those who, because of lack of education and advanced age, are unable to read the English papers, by having the bulk of news contents deal with some subject related to the Americanization of the Japanese; (3) through the Japanese-language schools, which are purely supplementary in nature, giving instruction only in the Japanese language which is at present still the dominant language of the home; (4) through Japanese associations in America, organized voluntarily among the Japanese residents in various localities solely for the purpose of promoting the welfare of their members and the friendship both among themselves and with Americans, and not, as many Americans are inclined to regard, agencies supported by the government in Tokyo. One of the recent and important additions to the administrative officers of the associations is the Americanization Committee whose prime duty is to send lecturers on Americanization to various Japanese centers, to distribute suitable literature on Americanization, and to assist and give advice in adopting respectable American customs and spirit.—Junzo Sasamori, *Japan Review*, December, 1920. K. E. B.

Great Cities and Social Settlements.—The Chicago Federation of Settlements, composed of twenty-five groups covering a wide range of work done by settlements of Chicago, has for its object fellowship and co-operation. It endeavors as a unit to further public and private measures intended to accomplish its ends. A statement just issued from the office of the secretary of the National Federation of Settlements sets forth clearly and concisely the motives and methods of settlement work. (1) The democratization of culture among settlement motives continues to be of first importance. The method of promoting culture through the interchange of experience is of proved validity. (2) Residence has demonstrated itself more than a motive and a method: it is a spiritual experience. (3) Residence provides an important means of knowing the conditions of the people's life, and of assisting them to develop new forms of group expression. (4) Residence is among the best forms of preparation for participation in civic affairs. (5) Definite and thorough instruction in the principles, ideas, and methods of settlement work should be assured all residents and associate workers, that they may be capable of seeing the universal in the particular. (6) Settlement organization should be kept flexible enough to permit ready response to opportunities for securing individuals and groups not included in the established routine. (7) The formation of an international federation of settlements, with provisions to keep members in touch with one another through correspondence, exchange of workers, and conferences, is a logical next step in settlement organization.—R. E. Hieronymous, *School and Home Education*, November, 1920. K. E. B.

Survey of Cripples in New York City.—This survey reveals the status of the cripples of that city through a study of 3,600 cases. Graphical representations show how the cases have been analyzed and classified for treatment by the social agencies. A lack of necessary funds and social workers in various lines has greatly impeded the work. With better organization and co-operation greater results are being accomplished. The great problem is vocational training which will function in earning a livelihood for these unfortunates.—Henry C. Wright, Director of Survey (Pamphlet). New York: Committee on After-Care of Infantile Paralysis Cases.

R. D. G.

Industrial Morale.—Industrial morale refers to the degree of co-operation extended by the employees of an enterprise to the management in the course of their work. Fatigue, ill health, nervous strain, the belief that workmen will work themselves out of their jobs, dissatisfaction of the workers with the management, and the belief among the workers that the burdens and benefits in society are too unevenly distributed, create low industrial morale. Industrial unrest is also due to the "getting"

rather than "giving" philosophy. Business men frankly admit that they are in business not primarily to render service, but to make money. The workmen's low morale equally results from fear and resentment inspired among the workers by certain managerial policies. The feeling of unimportance fostered among workmen by their submergence in the vastness of industrial establishments and the policy pursued by many managements in building up in the men the feeling that they are of little importance, prevent the workmen from appreciating the importance of their work. In addition, failure of managements to recognize merit and good service and the lack of material rewards for merit naturally lead workmen to feel that the management does not appreciate good service. The transitory and precarious nature of employment and the impersonal relation that exists between the workmen and industry tend also to create a gulf between the men and the owners of capital. Labor cannot be expected to give its best effort to industry until industry, instead of being the servant of capital and the master of labor, is the joint servant of them both, devoted equally to the advancement of the interests of each.—Sumner H. Slichter, *The Quarterly Journal of Economics*, November, 1920. C. N.

Social Control of Industrial Strife.—The objective of society should be to eliminate premature, unnecessary, and unjust strikes and lockouts without closing the door to the usefulness of the strike in appropriate cases as a last resort. The following classes of strikes should be considered as illegitimate: (1) strikes against democracy in order to control or influence political action, as such acts are revolutionary and lay the ax at the very root of self-government; (2) strikes which unduly injure the public, such as a general railroad strike which can paralyze industry, commerce, and many of the functions of government in times of peace and war, and make millions of innocent people suffer from such antisocial action; (3) strikes against liberty seeking to curtail the rights of an employee to work regardless of union membership; (4) strikes against neutrals or sympathetic strikes which directly injure those against whom the strikers have no grievance; (5) strikes before presenting grievances, for to call strikes in advance of negotiations may be the wanton and malicious infliction of injury; (6) strikes in violation of reasonable agreements; (7) strikes in violation of an arbitration award; and (8) strikes where arbitration is available by a disinterested tribunal. Public opinion would certainly be united on the proposition that strikes in violation of the eight fundamental principles we have pointed out are in violation of sound public policy and should be generally discouraged.—Walter G. Merritt, *The Unpartisan Review*, January and March, 1921. C. N.

L'Enseignement du Bolchevisme dans le Monde.—The influence of bolshevism outside Russia is exercised not only on adults, for in London the Socialists have organized socialist Sunday schools where the children are taught that the regeneration of humanity requires a "bath of blood." The Young Socialist League boasts nine branches in London. The International School Movement (British section) is showing the young "how to bring about the inauguration of the Social Industrial Republic by the Dictatorship of the Proletariat." Social reforms are regarded as playthings like the congresses of the trade unions. The ideal is revolution in the Russian manner. According to the *Journal of Commerce* of New York of July 1, there are in the United States seventy-one colleges and universities where the teaching of bolshevism has penetrated. In France many teachers are impregnated with bolshevism. Article 23 of the constitution of the League of Nations has been inserted in the peace treaty, *ad majorem Marxi gloriam*. Fully a third of the treaty is a consecration of socialistic dogmas, denying economic truths, and calling for the organization of an international policy of labor which will give the laborers privileges permitting them to despoil their fellow-citizens with the help of foreigners. One should not look in Russia for the dictatorship of the proletariat: it has been instituted in the treaty of peace.—N. Mondet, *Journal des Economistes*, December, 1920. V. M. A.

Le Mouvement Economique et Social.—It seems that a wave of pessimism is sweeping over Germany today. Many laborers think that the leaders of socialism are much more occupied with their own interests than with the general interests of the country. The government is further embarrassed because there is a widespread

temptation to render it responsible for the great financial difficulties of the present. The Germans will not understand that the situation is the consequence of the stubbornness with which they prolonged a struggle which could not end to their advantage. The financial situation fortunately paralyzes the bellicose desires of the German people. Relying on the book of Keynes, which has had a great popularity in Germany, they insist upon the economic interdependence of peoples, that in the weakened condition of Europe all must save reciprocally as much as possible. France is accused of wishing to strangle Germany. It is with the neutral countries that Germany hopes to re-establish commercial relations. The Germans also have to create a whole constitutional organization, and to the difficulties involved in internal reorganization are added those of exterior politics.—Georges Blondel, *La Réforme Sociale*, September–October, 1920. V. M. A.

Population and Progress.—The most persistent cause of war is the overgrowth of population. That consideration alone is sufficient reason for urging that it is the duty of all nations deliberately to control their inherent capacity for increase. A stronger consideration is this: that in any large population a low birth-rate is a necessary condition of racial progress. This proposition holds for plant and animal life as well as for human beings. High birth-rates may be desirable for small populations with limitless opportunities for expansion but are impossible for large populations already short of elbow-room, except on the condition that a high infantile mortality shall keep pace with the high birth-rate. Weeds and insects have no lack of offspring but the survival rate is one-hundredth or one-thousandth of the birth-rate. A similar consideration applies to many of the races of mankind and notably to the Chinese. In China "infanticide, rebellions, and disease, swift slaying famine, or slow starvation," keep the population within the limits of subsistence. The western countries of Europe with their relatively low birth-rates have much lower rates of infantile mortality than India, China, or Russia. It is urban overcrowding which creates the gravest of England's problems today. For various practical reasons the problem cannot be solved either by transference of industries to the country or by immigration within the empire. The numbers are too vast to be dealt with by these methods. Unless these numbers are reduced by deliberate birth control there can be no widespread racial improvement and no appreciable betterment of the general conditions of life.—Harold Cox, *Edinburgh Review*, October, 1920. O. B. Y.

Labor Evolution and Social Revolution.—From the hour of the Armistice, class sentiment and national disunion have reasserted their sinister sway with redoubled force. Labor believes that it can exercise the dominating power in the state. Other classes feel that their actual existence is threatened by the claims set up by labor. To accomplish their purpose the manual workers have built up the trade-union movement in which the temperamental and intellectual characteristics of their leaders are reflected. Trade unionism thrives (1) under the leadership of a conservative, Victorian type of leader who always takes a specific line at conferences and congresses when he knows that it is a safe line for his own interests; (2) the Marxian type of leader who stands for industrial unionism and who points with a triumphant finger to the giant amalgamations of the miners, railway servants, and the transport workers as instruments for the realization of his dreams of Soviet rule; (3) the leader of the All-Red Doctrinaire Communists. This group has openly repudiated its former adhesion to the democratic faith, for this party stands for the dictatorship of the proletariat. The aftermaths of the war on British temperament, the profiteering of profit-mongers, and constant prolongation of the peace negotiations—all these have prepared the social fuel for a vast conflagration. So long as trade unionism was used as a weapon of defense against profiteering, or as machinery for improving the working conditions, it was a legitimate instrument of industrial progress. But when the same implement is used against the state to coerce the government in regard to political questions, it becomes not only illegal but treasonable.—Victor Fisher, *The Nineteenth Century and After*, October, 1920. C. N.

Is Industrial Peace Possible?—The world-war has resulted in an intensification of that class hatred which was first analyzed by Marx. Labor is beating no longer

against the introduction of machinery, but against the institution of profit. As the worker is a wage-slave he is constantly spurred by the fear of unemployment and he therefore will not continue to produce for private profit. The present industrial system has only one possible development, namely, the gradual formation of gigantic trusts on the one hand, and the trade unions with universal membership upon the other. The whole situation presents the conflict of a sullen revolt and of desperate, nervous resistance. The present system stands condemned and it can be abolished by the substitution of a system which will allow present wage-earners to share in the prosperity of their industry to a far greater extent, and which will eliminate the objectionable features of fixed wages, possible unemployment, profiteering, and the sleeping partnership of labor in industrial control. This objective would result in improvement in status and improvement in income. The right understanding of the industrial situation and economic education are necessary for the workers and employers to achieve these ends. The system of co-partnership is the only practicable working out of the gospel of the identity of the interests of all those engaged in industry.—Colin R. Coote, *The Nineteenth Century and After*, September, 1920. C. N.

Der Familiengerichtshof.—Dr. Fehlinger discusses W. H. Liebman's paper on "Domestic Relations Courts," read before the conference of Jewish Social Workers in Atlantic City, 1919. These courts should have complete jurisdiction in the following cases: (1) desertion and non-support; (2) parental responsibility; (3) juvenile delinquency as well as all cases of contribution toward it; (4) adoption and guardianship; (5) divorce and alimony. The courts should have full advantage of all medical, social, psychological, and other expert advice; should maintain their own psychological stations and should conduct all familial problems in private. Society and not the individual should be the unit of welfare interest. And the whole atmosphere of the court should be as little official and as tactfully intimate as possible, using its judicial authority, even its probation powers, only as a last resort.—Dr. H. Fehlinger, *Zeitschrift für Sexualwissenschaft*, September, 1920. R. S.

Co-operative Community Building.—The things in which farmers have a common interest and which every farmer and community ought to foster are: (1) good farming which lies at the root of good living and of good community building. Every farmer has a right to expect that his neighbor shall not rob posterity by a soil-depleting system; (2) good schools are a matter of common interest. Community effort is necessary to educate public opinion to the needs of rural schools; (3) the betterment of roads, for they are important for the transit of commodities, persons, and the exchange of ideas. Communication is the first requisite of any form of social organization; (4) good churches are necessary, for good country life depends on well-supported and ably ministered churches; (5) good recreational facilities for young people and grown-ups alike. The open country has little organized recreation; (6) the production of good farm products and of disposing of them honestly adds to personal, social, and business values alike; (7) the protection of rural government and rural legislation from the incumbrances which so easily attach themselves to governmental activities; (8) the dissemination of hygienic and sanitary knowledge. The purpose of rural organization is so to relate and adjust the forces, organized and unorganized, that the best economic and social standards of that unit shall be maintained.—Albert R. Mann, *The Southern Workman*, August, 1920. C. N.

Infant Welfare Affected by Class Distinctions and National Traits.—The economic and social status of the mother has a great deal to do with infant welfare. The rich mother is unwilling to nurse her baby, because it interferes with her social duties. She can, however, get possible substitutes in place of breast milk. The poor mother who is anxious to nurse her baby presents the biggest problem. For financial reasons she must go out of the home to add to the family livelihood. According to the degree of co-operation they give the physician and nurse the mothers may be classified into three classes: (1) the American (white) mother who does not present special problems in connection with infant-welfare work, except those peculiar to social conditions; (2) the colored mother who presents the problems of extreme

youthfulness, many of whom are only sixteen or seventeen years of age and the problem of illegitimacy of children. Besides, from 95 to 98 per cent of colored infants suffer from rickets in one form or another. Furthermore, the matter of tradition and superstition may to a certain extent interfere with good hygiene; (3) the mother of foreign birth who does not see the necessity of going to see a doctor or nurse with a well baby. Many foreign mothers have to assist in the earning of a livelihood and they cannot devote their entire time to their children. Besides the large number of children among the foreign-born makes their economic problem more acute.—A. Levinson, *Modern Medicine*, October, 1920. C. N.

The School as an Agency in Preventing Social Liabilities.—For the purposes of our discussion we shall divide our problem into five distinctive fields: (1) the problem of the feeble-minded of whom some states handle only one-tenth of the known defectives at large. To provide for this group of social defectives the state program should include a criterion for identification of the feeble-minded, efficient state registration, some standard of education, segregation and colonization, and public education as regards financial and moral support to limit the drain upon state resources; (2) the delinquent who presents a complex of environmental conditions, heredity, mental make-up, and general disposition which makes for anti-social conduct. Physiological investigation and research should be used to determine personal manifestations which are delinquent; (3) the dependent—our public schools have failed to develop those aptitudes and potentialities which might have made for efficient living; (4) the psychopathic surveys reveal that five out of every one hundred children present some symptoms of mental maladjustment and yet mental-hygiene measures find no place in our routine handling of children. Preventive mental-hygiene program should include methods through which defectives can be adequately studied and encouragement of free activity should replace repressive tendencies; (5) the gifted child should receive special attention so that there would be no wastage of human and economic resources.—S. C. Kohs, *School and Society*, October, 1920. C. N.

Rassenbiologie.—Our worship of mechanical and industrial civilization and the rampant individualism of our age with its complex corollary of immoralities has a physiologically definitely deteriorating effect upon modern man. To this deterioration the "policy of the empty cradle" heavily contributes. The author also deplors the bad eugenic effects of race mixture. He considers the "pure Nordic races" of a much higher variety than the Balkan race mixture and, especially, than the "blood chaos" of Middle and South America. Hybridization, industrialization, and also the "proletarianization of the rural stock" are, in his eyes, the causes of race degeneration. As a remedy he suggests biological research institutes whose eugenic findings should be given the wide publicity of an educative campaign.—H. Lundberg, *Die Umschau*, 9. Heft, 1920. B. S.

Reaching the Immigrant through Books.—The extent of the problem of Americanization can be seen from the following statistics: from July 1, 1900, to June 1, 1918, more than 14,000,000 immigrants came into this country. Approximately 75 per cent of the workers employed in American industries are either foreign-born or the children of foreign-born parents. In refining of sugar 85 per cent of wage-earners are foreign-born; in manufacture of clothing, 72 per cent; in manufacture of agricultural implements, 6 per cent; in iron and steel industries, 58 per cent. We are agreed that this vast population of alien origin should be imbued as thoroughly as possible with the best traditions and ideals of America. How shall these men know what America means to us and what it may mean to themselves and to their children, unless there is placed before them the story of the first European immigrants and their struggles with untamed savages and wild beasts and with nature's elementary forces? This knowledge that is so fundamental can be best acquired through the medium of books. The interpretation of American institutions and ideals to the immigrant must involve a somewhat extensive publication of books interpreting those institutions and ideals in foreign languages. Just as I would not suppress the foreign-language newspapers, as so many people who seem to me to be misguided

in their patriotism want to do, so I would not discourage the extensive publication in foreign languages of books which will help to make America understood and beloved by those who are able only to read those languages. A popular history of America has recently come off the press, printed in Italian and English text on alternate pages. This idea should be applied extensively to the publication of books intended for immigrants, at once interpreting America and facilitating their acquisition of America's language. At least the experiment should be made upon a large enough scale to determine its value beyond question. Finally, such books should be printed on cheap paper with paper covers so as to make the price of such books within the financial reach of the poor immigrant.—John Spargo, *American Journal of Education*, September 2, 1920. K. E. B.

Child-Welfare Standards.—A new standard has been proposed by the Children's Bureau, which goes into some detail. An outline covers the following topics: (1) Minimum standards for children entering employment: (a) *minimum age*—sixteen years in all occupations; eighteen years in mines and quarries; twenty-one years for girls as telephone or telegraph messengers; twenty-one years for special-delivery service of United States Post-office; prohibition of minors in dangerous, unhealthy, or hazardous occupations; (b) *minimum education*—compulsory education for all seven to sixteen years for nine months per year. Between sixteen and eighteen those legally and regularly employed, compulsory attendance at continuation schools at least eight hours per week; (c) *physical minimum*—annual examination of all working children under eighteen years of age; prohibition from work unless found to be of normal development for a child of his age and physically fit for the work at which he is to be employed; (d) *hours*—minors not more than eight hours a day or forty-four hours a week. Time at continuation school to count as part of working day. Prohibition of night work for minors between 6 P.M. and 7 A.M.; (e) *wage*—minimum necessary for "cost of proper living," as determined by a minimum-wage commission or other similar official board; (f) *placement and employment supervision*—adequate provision for advising children when they leave school of the employment opportunities open to them; supervision during first few years of employment; (g) *employment certificate*. (2) Minimum standards for public protection of health of mothers and children: (a) maternity; (b) infants and pre-school children; (c) school children; (d) adolescent children. (3) Minimum standards relating to children in need of special care: (a) adequate income; (b) assistance to mothers; (c) state supervision; (d) removal of children from their homes; (e) home care; (f) principles governing child-placing; (g) children in institutions; (h) care of children born out of wedlock; (i) care of physically defective children; (j) mental hygiene and care of mentally defective children; (k) juvenile courts; (l) rural social work; (m) scientific information. (4) General minimum standards: (a) economic and social standards; (b) recreation; (c) child-welfare legislation.—Julia C. Lathrop, Chief of Children's Bureau, *The Child*, August, 1920. K. E. B.

Medical and Allied Professions as a State Service.—At present preventive medicine is state controlled. Why should not curative medicine also be state controlled? The doctor would then be to the whole public what the club doctor is now to a section of it. He would be a state official, salaried and pensioned as such. We should be able to summon a state-paid physician for a broken leg, pneumonia, or insanity just the same as one can do in Canada in case of measles or diphtheria. Hospitals would then become state institutions just as prisons, penitentiaries, and asylums are now. The Indian medical service affords an example of a state-managed medical service. Promotions, disability pensions, retiring pensions, etc., would be arranged for as in the civil service. A state medical service would carry out measures to prevent disease, but the measures would emanate from legislative bodies. It should advise Congress, county, city councils, and other public bodies. It should suggest legislation. It should not only treat all the sick but educate the community in the ways of healthy living. The best advice and treatment would then be placed within the reach of every person in the community. Because of the expense involved in modern diagnoses, such as X-ray, chemical tests, sera diagnoses, etc., only the

well-to-do can afford such medical service. The best medical service should not continue to be a special privilege of the rich or the gift of charity that pauperizes. The health of the nation should be looked after in a manner similar to that in which any other national concern is managed—war, law, trade, agriculture, or fisheries. If fighting and law are considered such honorable state services, why may the equally noble profession of medicine not be so considered?

The state service would conserve the health of all our social groups—the army, navy, civil servants, inmates of prisons, asylums, boys and girls in reformatories, defective children, the blind, deaf, dumb, immigrants, and, equally important, those who constitute the “public” in general. Such state service would make present amateur efforts of supervised health of school children superfluous. A part of such state service would also be investigation of all problems of public sanitation, such as adulteration of food; the storing, cleansing, and distribution of water; inspection of ventilation; quarantine; prophylactic inoculation; etc. It would organize, direct, and reward research. All qualified men would become registered in the national service, the quacks and irregular practitioners would soon be exposed and got rid of. Osteopaths would become licensed *masseurs* and nothing else. “Homeopaths” and “faith-healers” would cease to be because they would not possess the state license to practice. The pay of all would not be equal; there would be different grades the same as in the post-office department. This is neo-socialism, socialism *in excelsis* which has absolutely nothing to do with the socialism of the red tie and the leveling-down to hopeless vulgarity. Therefore, for this neo-socialism a name is needed; I would suggest “co-operationism.” Individualism, often heroic beyond all description, was sufficient for the earlier, ruder, simpler, and smaller communities; but co-operation, the organized working for the common good, is the goal we aim at in this newer and truer socialism.—Fraser Harris, M.D., *Scientific Monthly*, September, 1920. K. E. B.

Americanization.—We have eighteen million children in our public schools today who are in need of Americanization. We must supply them with red-blooded, healthy, educated, cultured teachers—American in spirit and training. But we must not crowd forty or fifty pupils into one badly ventilated and poorly lighted room. One step further in this process of Americanization is to teach the words and then translate them into the thought and action of the pupils—“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.” To secure the right to “life” means giving to everyone a square deal. Do you believe there is a profiteer in America today who did not cheat in the spelling lessons long ago, or cheat in games, or bully the smaller boys? Liberty! Liberty in America means that we set people free to live and grow and develop into the best for which they are intended, and free to be helpful. Let us remind our boys and girls that liberty does not mean freedom to do as they please. It does mean freedom to build up and to help. We believe most earnestly in freedom of the press and freedom of speech. We often hear soap-box orators inciting their hearers to the verge of treason. But how much less harmful are such men spouting like geysers on the street than plotting in cellars! Happiness! This does not mean money for all the “movies” to which we want to go. It does not mean wealth or power or comforts. It means ability to grow. Happiness for each child means that he shall have a right to develop his ability and win the respect of the community. It means that the children give to the son of the Italian street vendor the same rights in class and on the playground as to the son of the doctor, lawyer, or wealthy manufacturer.—Jessie L. Burroll, Chief of School Service, National Geographic Society, *American Education*, October, 1920. K. E. B.

American-Japanese Problem.—The essential cause of the anti-Japanese feeling that has arisen in some parts of America is not any racial difference or any alien ways of social life—it is the incompatibility of labor ways and standards. The trouble is, above all else, economic; and it has arisen out of the so-called human “struggle for existence.” After large numbers of Asiatics came to the Pacific Coast, the slogan cry became, “We are ruined by Chinese cheap labor.” This was an economic, not

a mere racial, outburst. It was the protest of American work-people against a struggle with rivals who underbid them for wages. And they declared, "The Chinese must go." Later, when Japanese emigration to America began, no one was more welcome to the country than the Japanese as tourist, official, student, or merchant. There was no protest of any kind until the Japanese low-class workman came, and gave reason to have turned against him the same complaint about his success by means of cheap labor. If the situations were reversed, I am sure that the Japanese would act similarly to the United States. The Japanese would oppose the incoming into Japan of hosts of Chinese, or Siamese, or Malays, or Hindoos, who would take a masterful hold in their factories, in their trades, or in their paddy-fields, and work these national resources for all they could produce even at the same wages that the Japanese themselves are getting. If Japanese labor should once become well organized at home and brought into a real working co-operation with the organized labor of the world, so that common standards of wages and living were gained, the great barriers to an interchange of residence would greatly lessen. If the Japanese workman should receive in Japan the same wages that he would receive in America, he would probably not wish to emigrate to America. And if the American workman should not find a destructive rival in his Japanese neighbor, he would soon see that his other reasons for opposition would grow much less in importance.—Dr. Clay MacCauley, *Japan Review*, October, 1920.

K. E. B.

Geburtsrückgang und Gesetzgebung nach dem Kriege.—The author pleads for a "qualitative attention to the race rather than a quantitative one." He discusses more the juridical phases and implications of birth-control than the ethical. It is bad legal psychology to prohibit unenforceable behavior. Besides, the "unborn fruit of the female body is *pars viscerum*," and hence woman has a right to protect her body from conception and its consequences. He also points out that the international democratic movements, especially the various forms of the socialist movement, join the men of science in the defense of neo-Malthusianism. (The American Labor Movement, on the whole, is against neo-Malthusianism.)—Dr. Hirsch-Ulm, *Archæologie Krim.*, 1920, 1. Heft, S. 74.

B. S.

Vocational Education as a Preventive of Juvenile Delinquency.—Pauperism and lack of education whereby one may earn an adequate living are the direct causes of a very large percentage of crime and juvenile delinquency. Nearly 70 per cent of the children in this country do not get beyond the sixth grade in our public schools. Ninety per cent of all children in the United States between the ages of fourteen and sixteen are out of school, and 50 per cent of those have only a fifth-grade education or less. Most of these children remain out of school because of wrong teaching methods. Between 70 and 80 per cent of the child labor is due to a distaste on the part of the child for teacher and school. Most delinquents come from boys who leave school at or before fourteen years of age. Proper technical and industrial training would tend to remove many of the causes of pauperism and delinquency. The child should be trained to work at some useful art. Vocational education directs surplus energy in useful channels, inhibits habits of licentiousness, or the cravings for excitement and stimulants, establishes a higher plane of living, and creates new and legitimate wants, the satisfaction of which will arouse ambition and promote habits of industry. Social workers and criminologists were the first to start the campaign for vocational training.—Arthur Frank Payne, *School and Society*, November, 1919.

C. N.

Recreation Facts.—The Playground and Recreation Association of America has attempted to determine how far the war affected the recreation movement in America. Information secured indicates that 41 cities discontinued work in 1918, and 172 cities out of 277 reported that the effect of the war on their work had been unfavorable. A decrease in playground attendance was due to the following causes: many of the older children worked in factories; lack of competent leaders; the cutting down of appropriations; and the use of playground property by war-work agencies. One hundred and five cities reported that the war had not affected them. Five hundred and seventy-two cities had some form of playground and recreation-center work; eighteen

communities reported that plans had been affected. In 403 of the 572 cities work was under paid leadership. Three hundred and ninety-six cities employed 8,137 workers, 3,126 men, 4,909 women. (In 102 instances sex was not given.) One hundred and twenty-nine cities employed 1,628 workers the year round. A total expenditure of \$4,801,601 was reported by 380 cities. In 236 cities the work was supported by municipal funds, in 69 by municipal and private, in 84 by private, funds; 143 cities reported 818 playgrounds open and lighted evenings; 101 cities conducted evening recreation work in schools; 86 cities reported 332 buildings for recreational purposes.—Abbie Condit, *Playground*, October, 1919. C. N.

Six Months' Americanization in Delaware.—The program for Americanization in Delaware was first put into operation in September, 1918. It is to be a long-time program. A survey of the conditions, opportunities, and traditions of the foreigners is to be made. Night schools, which were realized to be both absolutely necessary and immediately possible, were started. Some of them were held in public schools and others in halls lent by the various race groups. The teachers were given some preliminary training. A simple book was used as a text and the "direct method" was employed in the classroom. About a thousand foreigners attended the schools while they were open last winter and spring, but it is expected that twice as many will be present this season. A prime requisite for successful Americanization was felt to be the interest of the community, as a community, in it. This requisite was successfully created. Only such committees were appointed as could be assigned definite work to do. The teachers did "follow-up" work to keep the pupils regular in their attendance. Some recreation was introduced, but in some cases it proved to be premature, for the foreigners wanted to learn and not to play. The Board of Education has now taken over the night schools, and the Service Citizens' Committee will this season devote itself to Americanization largely through social functions and recreation.—*Bulletin of the Service Citizens of Delaware*, September, 1919.

S. C. R.

France's First City-Planning Law.—Under the French planning law passed last March cities and communes of more than 5,000 inhabitants, within three years of the promulgation of the law, must have plans formulated concerning (1) the direction, width, and location of highways, extent and plan of squares, public spaces, reserve lands, building sites, etc.; (2) a program for the hygienic, archaeological, and aesthetic servitudes, the height of buildings, provisions for drinking-water, sewers, waste, etc. Any settlement destroyed by a catastrophe, such as fire or earthquake, may not be restored until the plans have been approved by the commission. A departmental planning commission is composed of local bodies in charge of hygiene, natural sites, etc., and of four mayors appointed by the state. This commission advises on (1) municipal schemes, (2) derogations from the general planning principles, (3) incidental aesthetic or hygienic servitudes and other matters. A superior planning commission of thirty members created by the Ministry of the Interior establishes planning rules and regulations and gives advice on schemes referred to it. A plan must be submitted (1) to examination by the municipal council; (2) to a preliminary hearing; (3) to the examination of the departmental planning commission. The municipal council then gives its decision on the plan, after which the state council or other authority gives its final approval.—Frank Backus Williams, *National Municipal Review*, October, 1919. C. N.

An Administrative Ideal in Public Welfare.—The specific functions of a state department of public welfare should be differentiated into the following bureaus: (1) a bureau of health, having the duties and powers of a state board of health, and, in addition, the administration of institutions for the treatment of physical disease and disability; (2) a bureau of mental hygiene, having the duties and powers of a state board of insanity and such additional duties as a state program of mental hygiene may require; (3) a bureau of social work, having the duties and powers of a state board of charity and such additional duties as the ideals of social work may require; (4) a bureau of rehabilitation, having the duties of a state board of correction and its allied agencies. These bureaus should be co-ordinated with each other within the

department of public welfare and with other departments of the state. Each should be autonomous in its own field under the supervision of three expert directors appointed by the governor of the state. The twelve directors from these several bureaus should constitute a commission of public welfare, having advisory and supervisory relations with the several bureaus. In addition this commission should conduct the following agencies: (1) an agency of research and publicity; (2) an agency of co-operative community service; (3) an agency of co-operative purchasing. The advantages claimed for this scheme are: (1) it co-ordinates activities but does not destroy personal initiative; (2) it is democratic in principle and practice; (3) it promotes the efficiency of the individual and of the local agency, whose efficiency and standards are the measure and limitation of combined achievement.—Owen Copp, *American Journal of Insanity*, July, 1919. F. A. C.

Establishment of International Standards of Public Health.—Great Britain and America both desire an international standard of public health and welfare work. By the co-operation of these two countries a standard can be established throughout the world. In fixing a standard there must be a careful analysis of each region; second, the establishment of a unit of public-health nurse service and the territory she can conveniently handle; third, the correlation of these on the basis of adaptation to the region to be handled. To push these standards over the world will necessitate constant changes based upon knowledge of the language and of the origin and former condition of the people to be cared for. In the international scholarships in public health nursing there is already a beginning.—W. C. White, *Lancet*, October, 1919. D. H. K.

Essential Units in the Care of Tuberculosis.—In a complete scheme for the care of the tuberculous there should be: (1) an improved method of notification to provide fuller information regarding the type of the disease and the circumstances of the patient; (2) an efficient and co-ordinated system of dispensary and domiciliary treatment; (3) the provision of adequate hospital accommodation for acute and advanced cases of tuberculosis with compulsory powers of removal; (4) the provision of up-to-date sanitarium accommodation with facilities for the industrial training of patients; (5) the provision of large hospitals for the conservative treatment of non-pulmonary tuberculosis, each hospital to serve a large district and population; (6) the provision of sanitarium accommodation for children and of facilities for open-air instruction in connection with hospital, sanitarium, and schools; (7) the incorporation in the scheme of an after-care unit with an emigration and employment bureau; (8) carrying out a comprehensive scheme of scientific investigation and preventive effort with a view to the control and final abolition of tuberculosis.—H. H. Thomson, *Journal of State Medicine*, October, 1919. D. H. K.

The Co-operative Movement in the United States.—The co-operative movement, or the Rochdale movement, as it is often called, is one of great social significance. It tends to substitute for the present system of private profit-taking a condition of society under which every need of life, social and economic, will be supplied by the united effort of all. While this aim is revolutionary, the method is economic and not political. The immediate object of the movement is the reduction of the cost of living by eliminating the profits of the middleman. Certain of the principles of the Rochdale co-operators, which one authority says must be maintained or invite failure, are followed by their American successors. They usually provide for unrestricted membership, shares of low denomination, one man one vote regardless of stock ownership, cash sales of pure foods at prevailing market prices, payment of not more than a legal rate of interest on share capital, and the return of the "profits" as a dividend to members in proportion to their patronage. Started in England in 1844 by twenty-eight weavers, the Rochdale system spread to America in the form of all sorts of co-operative ventures some of which were purely co-operative, others political, and some religious. Through bad management and failure to adhere to the Rochdale principles nearly all of them failed. The most notable examples of successful co-operation are the California Fruit Growers' Exchange and the various live-stock

shippers' organizations. Although there are but meager data relative to the extent of the co-operative movement in the United States, it is estimated that there are about three thousand consumers' societies, having a combined business of approximately \$200,000,000 a year. Most of the societies conform to the open membership policy, have shares of low denomination, and without exception in the societies studied, the principle of "one member one vote" is strictly adhered to. Sales are made at prevailing market rates in order not to incur the hostility of other regular merchants. Dividends returned to members have ranged from 3 to 13 per cent. Besides the monetary benefit, co-operation has provided other advantages such as a practical education in business methods, training for citizenship, utilization of the latent abilities of the workmen, and the habituation of all men to altruistic modes of thought and conduct.—Florence E. Parker, *Monthly Labor Review*, March, 1920. C. V. R.

Reactions of Welfare Work on Religious Work.—The war brought thousands of ministers into contact with the real needs and actual problems of men. The return of this large body of welfare workers to their former tasks should be accompanied by a revival of human interests in the sphere of organized religion. There has been a shifting attitude in these religious workers due to their close contact with human needs. With them the emphasis passes from doctrine to service and the technique of religion must be the technique of everyday conduct rather than for specific times and seasons. The church of today ought to realize her mission as a great agency of social redemption and that means that the successful minister or church worker must be a practical sociologist.

The participation of so many religious workers in welfare activities has resulted in a growing consciousness that the time has come for the church to assume a more positive attitude toward current problems and movements. Efforts for recreational and entertainment activities of the community, endeavors in regard to public health, the redemption of public affairs, the fight against ignorance and economic maladjustment; all these should have a profoundly religious motive. Both the existence and the servicefulness of the church depends on her ability to adjust herself and to interpret the gospel to the changing atmosphere. The church should anticipate the world's need with a liturgy, a hymnology, and a gospel that will answer to the awakened social consciousness.—Angus S. Woodburne, *Biblical World*, May, 1920. R. G. H.

A Program of Americanization.—To have any program of Americanization we must agree on the characteristic qualities which constitute the American type. This type can be distinguished politically and socially. Politically, the American principle is that everybody shares in the democracy; socially, the American principle is that people must work together to accomplish an object, but that each member of the group retains the right of original opinion and original contribution. The program of Americanization must include forgetful and indifferent Americans as well as aliens. To Americanize the alien certain conditions are necessary to insure the best results. These teachers must be properly trained, adequately paid, and should have a clear vision of the goal to be reached. The organization of the school must be flexible as to time and location. It requires likewise the co-operation of newspapers, churches, boards of trade, as well as the direct and special agencies of education. Aside from the conscious education of the foreigner in and out of the school there is the other program for the citizen group. Every real program of Americanization must take in the whole community as a partner with the school. The plan prepared here looks to the organization of committees which will undertake to look after the industrial opportunities in the community, instruction in factories for aliens and citizens, legislation, school finance, use of public facilities for public good, public community activities, and publicity. The essential thing in Americanization is the creation of a better community life.—Albert Shiels, *American Education*, June, 1920. R. G. H.

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